

6

AN

ADDRESS

ON THE

Science of the Sexes,

BEFORE THE

YOUNG LADIES OF EASTON.

BY

E. DEAN DOW, A.M.,

PRINCIPAL OF THE "OPHELETON FEMALE SEMINARY," EASTON, PA.

PHILADELPHIA:

C. SHERMAN & SON, PRINTERS.

1855.



CORRESPONDENCE.

MR. E. DEAN DOW, A.M.:—

We, the undersigned, as a Committee from the Young Ladies of “Opheleton Female Seminary,” request that you will allow us to have your Lecture on the Equality of the Sexes, for publication; that we may have the pleasure of preserving it, and that the thoughts and principles therein set forth may be more widely diffused.

ANNA C. RICHEY,

ELIZABETH L. PHIPPS.

OPHELETON SEMINARY, Jan. 27th, 1855.

YOUNG LADIES:—

In compliance with your request, as a Committee of the Young Ladies of “Opheleton Seminary,” I place at your disposal the Address on the “Science of the Sexes,” given in

course before the Young Ladies of Easton. In doing so, it is with an humble hope that the same may be of some service in the dissemination of more enlarged and correct views of woman's true relation and character. I take the liberty of attaching to the "Address," a brief "Course of Reading for Ladies," and I would present the same for A MANUAL IN READING, to young ladies having completed their course of school education.

Your Friend and Teacher,

E. DEAN DOW.

Miss ANNA C. RICHEY,

ELIZABETH L. PHIPPS.

OPHELETON SEMINARY, Feb. 10th, 1855.

ADDRESS.

LADIES:—

APPEARING before you, with this distinct feeling resting upon the mind, that here is an opportunity of effecting much good, both individually and for this place, the mind of your speaker is ready to lay hold with earnest zeal upon any successful plan, calculated to make deep and lasting impressions, toward controlling, educating, and elevating the mind; thereby procuring the highest good of those for whom, more especially, these lectures are intended.

The theme selected for this occasion's study, we denominate:—

THE SCIENCE OF THE SEXES.

To a general statement or definition, much latitude is allowed, but before clear discernment is reached, it is sometimes necessary to examine the parts of the same separately. And thus it is with our theme. But, before doing so, let us take a general survey of the subject before us.

Man and woman constitute unitedly the human race. They are mutual sharers of present or worldly scenes, and

will be of those in eternity. *One* foothold supports both; *one* progress awaits both; *one* end is to be the consummation of both. The present finds them busy in the same arena, and hereafter their anchorage is to be cast side by side, as they near the haven of *the future*. Their life-charts are interchangeable, but not identical. Together, they stand the enduring monument of Divine wisdom, and in their separate and reciprocal relations, the most complete exhibition of Heaven's purity and love.

In prosecuting our study of the sexes, we present as a primary principle, that man and woman are co-equal, and stand side by side, like two facing the sun, so that neither casts a shadow upon the other. Bound on one mission, like the light and warmth united in the same genial beam of the sun, they mould and influence, develope and unfold, according to their respective powers. Hence, we are not to look to the one or the other parts of the same race, for its highest development, but to the joint influence of both.

With such a general statement, we are understood in our subject, *i. e.*, as to what we mean by the SCIENCE OF THE SEXES. As already hinted, we discern best the blended nature of a subject when first fully understanding, by examination, the respective parts: we therefore turn our thoughts upon *woman*—a distinctive character in the science of the sexes—designing to trace the lineaments or features of her nature and offices, and show how, as a definitive part of the race, she is to add progress to the whole.

In exhibiting the subject after this form, we must keep in view the associate relation of man and woman ; for, oftener than otherwise, woman's greatest influence upon herself, is through this exerted first upon man, and so reciprocally.

A wide field—wider than the limits of this evening's study, is before us.

We advance now to the distinctive heads of our subject : and First. WOMAN SHOULD KNOW AND HAVE HER PLACE. We mean much more by this expression than appears upon its surface.

And when such is the literal and general development, that woman does comprehend and maintain her place befittingly, her high destiny will become fully apparent in the history of the world. And what is she to know and to possess? We answer : 1st. *Her place in respect to herself.* While God has made of one flesh all human intelligences, he has at the same time seen fit to establish an order of relation, and this to promote not only the harmony, but the highest glory of his works. The knowledge, therefore, on the part of woman, of her place in respect to herself, is but an understanding of this *idea* ; what has the Creator appointed woman to be and to become, both in her distinctive and associative sphere? In answering such an inquiry, we find, within the rightful and natural range of her powers, are comprehended distinguishing lineaments of human greatness—not that greatness which glories in the brazen dazzle of a warrior's triumph, or records human

deeds upon the page of short-lived fame ; but a greatness best seen bowing over the destitute, or watching at the desolated fireside : that greatness which is shown in being last to repine, but first to catch the rising beam of better hopes and brighter prospects ; such as was seen in Mary,—*last at the cross—first at the sepulchre.*

Beside these, in her constitution there are elements peculiar to herself,—such as virtue, modesty, refinement, gracefulness, persuasion, and beauty. Time cannot change these. In the most degraded state of society, such qualities of her nature exist as wrecks. It is, then, from the loftiness of an unsullied virtue and refined modesty, that woman should be contemplated, and should fully personate herself ; and from these Divine originals of excellencies in her constitution, learn to know her true place.

But do we mention these things to elate you, ladies, with vanity, and fill your hearts with pride ? No—No ! It is to draw your minds into a concentrated view of yourselves, in order that you may see and appreciate your true place. It is our aim to remove that false flattery of which too often you have been the dupes, and to seek to open your minds to truths upon which you may construct noble purposes of life, and be led at the same time to make more honorable the progress of humanity as relates to your sex. Cast from your minds the thought, that these are mere fancies, and look the subject of woman's responsibility in the face.

What a mighty work there is for her in such a world !

It is a matter of moment that woman *knows, has, and appreciates* her place. If so marked her sphere in the order of creation, how proportionably dignified and elevated must be her destiny! If, in the bestowal of her attributes of character, the Great Supreme has manifested something distinct, and of an order quite different from the characterizing attributes of man, is it not, then, a matter of more than subject of address, that woman should understand her sphere, and that, first, in respect to herself?

You will not fail, therefore, to see that there is something tangible before you, eliciting your individual thought and consideration.

Your order of being, your place, yourselves, are terms (in the language of algebra) of an equation, which we would call upon you to eliminate. To do the sum will be your life's labor, but the infallible answer will not be reached and confirmed till the morn of the resurrection; still, an approximate result may be reached before. What have any of my young friends done already toward reaching a correct result? Have you got so far in the process as to have fully comprehended your place, and then the first relation of that place, namely, yourself? If so, your life is a daily walk and conversation savoring of virtue, industry, and frugality; if so, then all the scenes in which you move feel the savor of a healthful influence as to habits, manners, and morals; if so, the fireside hearth is your delight, affection to parents and friends, a continual

expression of your heart, and home is loved and pleasant, because *you* are there, with your good example and healthful influence.

But again, there is another relation of the theme before us. If woman should know and have her place, and that, *first*, in respect to herself, we say, *secondly*, SHE SHOULD KNOW AND HAVE HER PLACE IN RESPECT TO SOCIETY. The chief elements of society abstractly, are, reciprocity, kindness, and sociability. The exercise of woman in these relations, is her primal sphere. This was so contemplated in the beginning. Human enjoyment demanded not only a socializing nature, but an individual, socializing character. Tell us, whose is this character? Whose? WOMAN'S! How beautiful in conception is this divine idea of the human race! Two distinct existences, man and woman, co-ordinate and co-equal, bound on one great mission in most harmonious association, completing the unity of the race,—mutually dependent, sympathetically progressive, and co-essentially equal.

This is the science of the sexes—this God's plan of this world's rational life.

Let us notice now some of the practical bearings of these views. Appropriate spheres are assigned to each. By physical strength, mental firmness, and indomitable courage, we see man taking the lead in invention, legislation, and power of thought,—in all the sterner scenes of human life, leaving to woman the less bold, but

more beautifying sphere, the cultivation of the heart, and the distilling of the gentle influences of affection, bearing with patience and equanimity her share of life's burdens, and shedding upon man's pathway the enlivening influences of her sympathetic cheerfulness and love. Moral worth is presented as bold and fearless in man,—unassuming but unfaltering in woman. Courage and bravery flash in his eye—resignation and patience, a tear trembling through a smile, beam in hers. Each adds a new feature of interest to the other; neither is perfect alone. The dull monotony of man's life—pushing forward from scene to scene, is joyless, until interrupted by the hallowed influence of woman's reciprocity, kindness, and sociability. Alone, he would be devoid of these, and, practically, is so now, where the gaming-room and billiard-table, and profane above and under-ground dram-shops for the evening, alternate with his place of business during the day. There is propriety in honest, day avocations, but there is no propriety in giving to dissipation the hours of evening—hours which ought to be spent within the social circle of a well-ordered home. Few are there who, from necessitous circumstances, are cut off from the genial influence of social life, unless by their own open acts of profligacy. It must be acknowledged that, with man, there is the disposition to *think* and *dig*, and *dig* and *think*, but never stop to be socialized and to enjoy. Woman's place is then apparent, *i. e.*, to modify this one-eyed life,

not by detracting from *his* work and toil, or *her own*, by idleness, but by changing the current of his feelings, and directing the energies of his social or emotional nature.

Hear the clattering noise of the work-shop and factory, the ponderous blow of the trip-hammer, and trembling of the rolling-press; see the ocean crested with craft of every kind, wafting luxurious products from land to land—a real world of life upon the waters. What hurried steps, what dashing hosts crowd and rush along the city's avenues;—banks, steam presses, exchanges, meet you at every turn.

Mountains tremble and give way at the approach of man's arm directed by science. The elements with their mighty forces are chained to a car, constructed by his genius, and made to bear burdens, or communicate messages at his pleasure,—all these, deepening and widening the range of his powers. These all bespeak *man, true man*. But what are they when the excited hour is past, and weariness entangles his steps, or dims his eye, if there be no home to go to; no quiet circle, no cheerful countenance, no pleasant welcome, no treasured memories of affection, no mutual sharer of his joys or sorrows, no *dearer* delights of life? Would he be happy? *No! no!* With whom are these, in whose own precious keeping? *With woman. She* has the province of endearing life—of weaving into it the golden threads of sympathy and love.

Your sphere, then, ladies, while it differs from man's, is not less praiseworthy to yourselves, or less ennobling to the

human race. But where is your influence wanted? Not in the *field*, or *forum*, or *pulpit*; but in the improvement of society—the enstamping with intellectual and moral worth every social circle and peaceful home in our land. What a beautiful and glorious mission! How it blends with man's, and makes one grand, symmetric, and harmonious whole. *Study* the features of this work. The reciprocity and influence of talented, cultivated, refined woman, upon the progress of mankind, is unsurpassed by any other agency. Standing where you do, then, the prerogative is placed in your hands, in an almost unlimited degree, to give character to society, and influence to education. It is not true, as some would have us believe, that society is most conditioned by man; but it is the truth, that the highest order of society culminates in woman. We speak now of a principle in the science of the sexes—not of boast and aristocracy. Society and aristocraticalness are two very different things; the one has regard to the common wants of all; the other is the elongation of selfishness, and singles out a few. The one is natural and beautiful; the other is artificial and deformed. The control and influence to be exerted over society by woman, then, is in the way of directing the natural impulses of the heart. Pre-eminently this is her place of influence. Her nature is essentially social. This is to be regarded as woman's distinctive attribute in the science of the sexes. To her is reserved the right of controlling almost entirely the social relations of life. And here, from the fact of her

moulding, modifying power upon society, is presented the reason why her nature should not only be properly understood, but her education duly estimated.

We care not how downtrodden the nation, how debased the home; all that has a hope of *better* in it, is an improvement of the social relation. No people can advance far, while woman is debased, or treated as inferior to man.

All aims at progress must have respect to ruling principles. These are, in relation to mankind, the ties which bind nations part to part; over which the proud swell of the statesman's eloquence is poured, and the patriot's blood flows freely to guard: HOMES—THE FIRESIDE,—THE FAMILY; and in whom are these bound together, and knit as into one? The bond of the home, the fireside, the family, is woman. What firmer basis for the perpetuity and progress of nations than the maintenance of the family relation, where heart beats in unison with heart around the domestic altar! There is no glittering pageantry here, but there is something dearer,—the pulsation of life and love.

There is an idea in some minds, that the way in which Christianity has proved a blessing to woman, has been by leading man to elevate her condition. This is perversion. Christianity has inculcated the feeling of essential co-equality, and removed the sway of arrogance, ignorance, and misrule, so that woman has been allowed her rightful place and prerogatives. Thus a mighty power for good to mankind has been given free action, which now shows itself in

every Christian land; in enlarged civilization, in better homes, and improved society.

WOMAN SHOULD HAVE AND UNDERSTAND HER OCCUPATION, is our third statement.

Be not frightened, ladies: we have no logic to prove that you should engage in any unbefitting employment, but we have a logic which reads thus: The human race is so constituted as to be most happy when usefully employed. Woman is a constituent element of the human race; therefore woman, to be most happy, must be usefully employed.

We are aware of the practical difficulties surrounding our pathway at this juncture. The most cogent reasoning or moving appeals will scarcely answer *here*, and for this reason, that errors cluster about the subject of woman's occupation. While one bewails the squeamishness here prevalent, another is indulging in rant, and poor woman's mistakes become a kind of effervescing powder for almost every order of mind. While many articles are written with studied technicalities, and rounded periods, to set off the foibles, follies, and weaknesses of woman, seldom does any one suggest a gentle hint, or bring forward a recuperative principle, to remedy the difficulty.

Turning aside from following such, we choose to pursue the principle and not the perversion of things, and proceed to state, that that philosophy is untrue to human nature, which leaves out of view one of the very elements of its progress:—*work—work*. There is no puzzle in this prin-

ciple; it comes to all alike: to the old and to the young; to the rich and to the poor; to man and to woman. *Work, work*, of a proper, honest, consistent kind; which calls into use the faculties of the mind, or exercise of the body, or both, as the case may be, is absolutely essential to all human progress and happiness. There is real dignity as well as honor in regular, useful employment. It is as much a degradation as a curse, to be without some regular, stated occupation. Sound, substantial education never detracts from the true dignity of labor. Taking this principle then as true, let us see if the burden of errors and evils complained of, in respect to the female sex, should not be borne, in part, by man. Let us select an instance, for illustration. Here is a family of wealth, consisting of four daughters, varying from twelve to twenty years of age. Last winter, the two eldest were found four times in the ball-room, till 3 o'clock in the morning; five times at fashionable card-playing parties till midnight; six times at the opera, and frequently at the theatre, but not once at any place for intellectual, moral, or religious instruction. A thousand dollars were spent in various paraphernalia; and all the hours which were saved from dressing and miserable idleness, were spent in novel-reading. Who could wonder at the result? And yet the parents knew it all; yes, that father sustained his daughters in it. May the frequent invectives against woman be better directed hereafter, so that the fathers get *their* share; for such

families as the one selected for illustration, are more than injured in a careless father; they are *cursed*. Now why should that family of daughters be held to censure for what is the fruit of parental neglect, and yet the guilty one, the father, be screened? We say it in earnestness, and we believe that correct principles maintain it, that to the indiscretion and neglect of parents, both fathers and mothers, we are to trace the soul-killing idleness of many a fair daughter. The remedy must begin where there is the prerogative to apply it. If daughters are passed from childhood to mature years in idleness and genteel dissipation, let the blame fall where it belongs; and that is, on the *heads* of the household; but especially on the *father*; whose moral right and business it is, to see that all things are ordered aright in the home over which he presides.

It is the duty of parents to find employment for their daughters as well as their sons, both mentally and physically. The difficulties of so doing are imaginary and not real. We know what the prevailing tendency is; but is it difficult to see that the idleness in which many families allow their daughters, is perpetuating a thralldom to an enervated and sickly life? The ways in which useful labor may turn to good account, not only in the formation of character, but in all after-life, are so numerous as to preclude mentioning in detail. What an amount of suffering at this very time would be mitigated, in our large cities, if the females of these suffering, stricken families, the mothers

and adult daughters, were prepared, by proper instruction, to turn their heads and hands to some useful and profitable occupation. Suppose the process had been going on during past years, and that these women had been as ambitious to contribute to their own support as to have the name of being supported, how different many family circles would now appear! Nothing is more harrowing to the noble aspirations of any mind, than dependence; and nought, on the other hand, so enlarges and awakens noble feelings, as the conscious sense of capability and inclination to do something for one's self.

The mind of woman needs something more than housework and servants to see to. While the household must be under her supervision, she may still extend her sphere of influence. To be prepared to do so, will, of course, depend upon the character of her education.

That the earlier years of a woman's life may be so spent as to prepare her for a high and honorable station, is frequently witnessed.

Let us present an example, found in the dedication of one of the trophies of science—a late work of a popular character, entitled “Religion of Geology.” Its author, the venerable Dr. Hitchcock, says:—

“To my beloved wife:—Both gratitude and affection prompt me to dedicate these Lectures to you. To your kindness and self-denying labors, I have been mainly indebted for the ability and leisure to give any successful at-

tention to scientific pursuits. Early should I have sunk under the pressure of feeble health, nervous despondency, poverty, and blighted hopes, had not your sympathies and cheering counsels sustained me. And during the last thirty years of professional labors, how little could I have done in the cause of science, had you not, in a great measure, relieved me of numerous cares. Furthermore, while I have described scientific facts with the pen only, how much more vividly have they been portrayed by your pencil! And it is peculiarly appropriate, that your name should be associated with mine in any literary effort, where the theme is Geology; since your artistic skill has done more than my voice to render that science attractive to the young men whom I have instructed. I love especially to connect your name with an effort to defend and illustrate that religion, which I am sure is dearer to you than everything else. I know that you would forbid this public allusion to your labors and sacrifices, did I not send it forth to the world before it meets your eye. But I am unwilling to lose this opportunity of bearing a testimony, which both justice and affection urge me to give. In a world where much is said of female deception and inconstancy, I desire to testify that one man, at least, has placed implicit confidence in woman, and has not been disappointed. Through many chequered scenes have we passed together, both on the land and the sea, at home and in foreign countries; and now the voyage of life is almost ended. The ties of

earthly affection, which have so long united us in uninterrupted harmony and happiness, will soon be sundered. But there are ties which death cannot break; and we indulge the hope that by them we shall be linked together and to the throne of God through eternal ages."

What could be more creditable and beautiful? How such a representation unlocks to that proper sphere in which woman was destined to move, and shows how, not only in the instance above mentioned, but in all the relations of life, she adds to the sum of human development. Examples of like noble nature, from other relations in life, and other fields of influence and labor, could be adduced. Sure we are, that the way is open to all, to make their influence felt, and their memory precious.

We have followed our subject thus far, as to the principles which are involved in the advancement of the human race. It has been our aim to present the true relation of woman, and in a measure account for that which has been made a subject of jest and ridicule; and having stated at the same time, though briefly, the features of her relations to the race, physically, intellectually, and morally,—first, in her own nature; second, in respect to society; and third, her occupation or employment,—we come now to consider and present the means best suited to promote the fullest and most ennobling exercise of her natural rights and prerogatives, and this will constitute the remaining part of our theme.

In the fourth place, WOMAN SHOULD BE APPROPRIATELY EDUCATED.

If there were such a mirror into which to look, where woman's every relation in life could be correctly reflected, and her influence properly spread before the mind; where intellectual strength and the cultivation of the heart were presented in their proper adjustment; and under these unfoldings of her nature, the race of which she is a part, be seen rising to the true idea for which mankind exist, *i. e.*, to glorify God—I say, if there were such a mirror, *vita* or life-scope, through which to survey human life, the individual and social relations therein of the sexes, then each, we feel persuaded, would see for herself what we mean by our *fourth* head, *i. e.*, woman must be appropriately educated. *Appropriately educated.* This must have respect to her proper sphere in relation to the human race. To meet this demand, her mind must be thoroughly disciplined; the sterner subjects of study must be mastered. Distinctness and purpose must be had in view, and she must be trained for an active, useful, earnest life.

Any and every person, to effect anything more than breathe, live, and move, must have purpose and aim; and these must be concentrated into action. Such susceptibilities of mind are to be nurtured in the very dawnings of mental activity. Let us notice more particularly what is intended by *appropriately educated*. First, *a purpose to be*

influential and useful, as a proper estimate of one's self. A person with such a motto, will adorn any sphere. A conscious, appreciative sense of noble deeds and heroic actions in life's field of labor, qualifies one for such noble deeds, and such heroic actions; but such an attainment is not found blushing upon the face of an uneducated mind. Noble deeds, in any age, are associated with trials; but they always proceed from a mind animated with a *purpose* or *resolution* to accomplish and triumph, let the object be what it may.

A mind animated with a purpose to do others good, will have repeated cause for the cultivation of patience and fortitude, and these in their turn give influence and worth to character. This leads us to notice more distinctly another feature of appropriate education, namely, to feel the importance of being *individually useful*. *To live* is not enough; all should strive to live well, and to help promote correctly regulated lives in others. Individual usefulness is a kind of self-distribution. It is like a perennial spring, the oftener coming to, the more confident to find. *Get* yourself the name of being individually useful; it is within your reach, but not attained without effort. Those who thus live, have a double life, one for themselves, one for others, and these both perfectly harmonious and centering in God. This kind of individuality is ennobling. But let it be borne in mind, individual usefulness cannot feed on reveries, fictions, or fancies, but must have sober facts and

solid worth. What an amount of personal good and activity is lost, for the want of a fixed purpose to be useful—*individually useful!*

We advance another step: *appropriately* educated is an *acquisition of the sense of personal responsibility*. But few women, compared with the whole female sex, entertain a just idea of personal responsibility.

This may be owing, and doubtless is, in part, to a kind of felt reliance upon man, natural to the sex. But such a reliance should never merge into irresponsibility, and woman thereby lose her independence of character. There is no call for this in the true relation of the sexes, and whenever this is the case, in individual instances, such become mere playthings, and unworthy of respect and esteem. Woman is to preserve her place, her personality, her independence of character. There are no circumstances where, with propriety, she may feel that she can lay these aside. Personal responsibility should have a place in every mind, and be manifest in every one's life.

It was a deep sense of personal responsibility, that drew from the noble-minded Queen Esther, at an hour of solemn and critical moment, the words: "And if I perish, I perish." And from the firm, but unassuming Ruth, at a time of equal solicitude, when she replied to Naomi, "Whither *thou* goest, *I* will go; and where *thou* lodgest, *I* will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord

do so to me, and more also, if aught but death part thee and me."

Picture to yourself all the surrounding circumstances of these two women, the one periling her life at a moment's warning, the other enduring the sting of lost possessions and friends, not knowing but a cruel poverty would terminate her career, and you have a lifelike representation of what we mean by personal responsibility. To how many thrilling scenes in life has this idea of personal responsibility led, and what a mighty prerogative it has, not only in controlling one's self, but in winning others from error, and establishing them in the truth. Never lose sight of this, nor feel that woman is perfect without its exhibition.

The last feature which we mention in this connection is, *the training of the mind to frankness and sincerity*. Frankness and sincerity are solid attainments. There is no grimaced sentimentalism in such a development. Nobleness, generousness, frankness, sincerity, are the pledged candidates for the highest order of education and life, by human prerogatives. Reason, discretion, prudence, purpose, self-reliance, individual responsibility, frankness and sincerity, marshalled under the banner of Religion, are lofty barriers and impenetrable bulwarks of character; and hence we affirm, that the true worth of any human being is his or her moral and religious worth and reliableness. This is the *inflexibleness* of true greatness, and this the *meridian* of appropriate education.

Just here we stop to make a practical application of the foregoing facts, and it is this: taking for truth what has just been laid down, we deduce this argument or conclusion, namely, whatever tends to deceive or create a false feeling and impression, or which is the same thing, unsettle the frankness and sincerity of the mind, is fitted to destroy character, and will ultimately do so, if pursued and practised long enough. The application of this principle may be seen in the case of *novel-reading*, *exaggeration*, and *ridicule*. Look with a suspicious and jealous eye upon every form of temptation that makes light of *sobriety*, or pleasant *ridicule* of virtue and the Christian religion, for degradation, shame, and death are near by. Moral disgrace spreads a changeable veil over the eyes of the unsuspecting, through which many a youth cannot see.

Be exceedingly cautious how you grasp delusions, or believe a *lie*. What shipmaster would put decayed wood into an important part of a stately vessel, even though it might not at once be seen, when he knows the first storm will find him out? And shall one be careful to guard against poor wood in a freight-ship, and not distinguish between errors and truths which are about to be wrought into the character? *Be brave for truth*, but never daring of error. Breathe cheerfully and largely the pure atmosphere of a genial day and clime, but do not try the strength of your constitution by seeing how long you can stay in a miasmatic region. Go and learn what this means, and you

will have all that is our desire to apply at this time, namely, "Evil communications corrupt good manners;" or, in the full paraphrase of Macknight, "Shun the company of the wicked [in books or persons], that ye be not deceived by their false reasonings; for their profane discourses and vicious examples corrupt even those who are virtuously disposed."

Therefore, what is the *right* and the *best* should precede the word and the act.

If we have sketched the lineaments or features of woman's nature and offices correctly, as we proposed to do in the outset, then there must be some appropriate conclusion. And the conclusions naturally following from the views herein presented, are these:—

FIRST. There is unity of design and character in the sexes, but distinction in relation and place.

It is plain that man was no more designed to live only within the compass of home, than woman to legislate and make war; and yet neither can call life perfect without the other. While the rights of man encompass the race, and in him is vested the headship, yet this is all true without any claim of superiority. Woman's pleasure being that of man's progress, and man's influence that of woman's elevation, neither *alone* can be said to be most happy and elevated.

SECOND. The education needed, therefore, is that that adapts each to his or her proper sphere and calling, there

being much which is in common and alike suitable to both. Consequently, woman being left neglected and uneducated, inflicts a mutual injury. The solid branches of education, such as require care, patience, endurance, and application, are alike suited to produce the best effects upon the minds of both.

THIRD. Man should be trained to *opinions*, and so should *woman*. The field of investigation and progress being alike open to both, and alike freedom of speech and thought, hence there should be a mental culture alike worthy of both.

AND FINALLY. In no period of the world's history was there greater need of the influence of woman, after this order of the science of the sexes, than at the present. *Christianity* having broken the power of man's unnatural control over woman, we now expect much from her in return. Let woman be Christianized, and Papacy and Infidelity are confounded, for these seldom, if ever, gain control where the influences of the Gospel were distilled in the youthful mind, in the family circle.

As the family is a Divine Institution, and woman the central light therein, so by parity of argument or appointment, what God has constituted to be essentially great and important in one sphere, will be appropriately so in another; hence both Church and State are to feel her influence, if not directly in their councils, yet indirectly in their cabinets.

LADIES, would you choose to exert an influence that shall be felt in the world, then cherish that which has lifted the weight of oppression from your sex,—Christianity; adhere closely to Him whose sympathy and love, whose pure doctrines and holy communions have won for you so much honor and respect, and appointed you your noble sphere: to Him, the Son of God, the commencement of whose reign was especially woman's year of *Jubilee*.

Course of Reading for Ladies.

THE following outline of reading, will prove a help to young ladies wishing to make acquisitions of useful knowledge, and thereby be qualified for the most honorable and useful stations in life. The arranging of subjects under different heads, is a mere matter of convenience. This outline may be more extended than most young ladies would have time to pursue ; their own judgment, combined with the suggestion of some intelligent friend, must guide them in a selection.

The list of "*Reference Books*," is deemed absolutely essential to those who would read with greatest profit. The list of "Promiscuous" works, may be varied and greatly extended. Those presented are valuable, and hundreds more, equally so, may be added. READ and THINK DAILY.

MIND improved by READING, STUDY, CONVERSATION, OBSERVATION, MEDITATION, AND PRAYER.

COURSE OF READING.

LITERATURE AND THE FINE ARTS.

History of Art, by Agincourt.	Philosophy of Human Nature.
Alison, on Taste.	Poetry of Science.
Milton's Prose Works.	Plutarch's Lives.
- Hannah More's Works.	History of Civilization.
D'Israeli's Literary Character.	Philosophy of the Beautiful, by Cousin.
Earth and Man, by Guyot.	History Eng. Literature, by Spaulding.
D'Israeli's Amenities of Literature.	Physical Theory of Another Life.
History of Enthusiasm, by Taylor.	Painting and Fine Arts, by W. Hazlitt.
Mrs. Jameson's Hand Book to Public Galleries of Art.	Flaxman's Lectures, and Illustrations of Hesiod, Homer, Æschylus, and Dante.
Modern Painters, by a graduate of Oxford.	The Life of Flaxman.
Manual of the Fine Arts, by Ludlow.	The Spectator. -
+ Kames' Criticism.	
American Scenery.	

TREASURY OF THE SCIENCES.

+ Natural Philosophy.	Political Philosophy, by Hildreth or Lieber.
Scientific Chemistry.	Arnott's Physics.
Physical Sciences, by Miss Somerville.	Hitchcock's Geology.
Experimental and Practical Chemistry, by Stockardt.	Botany, and Pleasure of Gardening, &c., by Downing.
Natural History, by Wood.	Political Economy, by Miss Martineau.
× Physiology, by Lambert.	Governmental Instructor, by Shurtleff.
Astronomy, Dick and Loomis.	

METAPHYSICS AND THEOLOGY.

Nicholas' Help in Reading the Bible.	Philosophy of the Moral Feelings, by
Moral Science, by Wayland; Beattie,	Abercrombie.
Alexander.	D'Aubigne's History Reformation. —
Milner's Church History.	Evidences Christianity, by Alexander, x
Dick's Theology.	M'Ilvaine, Paley.
Charnock, on Divine Attributes.	Butler's Analogy. x
Edwards' Works.	Paley's Nat. Theology. x
Taylor's Works.	Baxter's Works. —
Hill's Divinity.	

POETICAL.

Spenser.	Mrs. Hemans's Poems. —
American Poets.	“ Sigourney's “ —
Swift.	“ Welby's “
+ Proverbial Philosophy.	Bryant and Sprague.
Scotia's Bards.	Longfellow. +
- Select British Poets, 36 Authors, 4 vols.	Greek Poets, translated. Euripides,
12mo., by Appleton.	Homer, Pindar, Sophocles.
- Ossian's Poems.	- Willis' Poems—Dana's.

HISTORICAL AND BIOGRAPHICAL.

Haldane's Memoirs.	Life of Lady Colquhoun, by Hamilton. +
Pop. Scottish Biog. by Anderson.	“ Mrs. Taylor—Miss Lyon. +
Life of Mr. Cheyne—Summerfield.	“ of Washington—Franklin.
“ Wickliff—Knox.	“ + Mrs. Judson—H. More.
“ Carey—Williams—Martyn.	“ + of Christ.
“ Columbus—Alexander.	Outline Hist. Greece, by Christian Soc.
History U. S. A. Bancroft.	First Hist. Greece, by Miss Sewell.
M'Cartney's United States. +	Keightley's Hist. Greece, Rome, Eng.
Headley, on the War of 1812.	Mrs. Markland's Hist. England.
Lives of Eminent Men in American	Adams's Roman Antiq., and Rich's Dic-
Hist. (3 vols. 12mo.)	tionary.
Queens of England. —	Dec. and Fall of Roman Empire. Gibbon.
Outline Hist. Rome. By Miss Sewell.	Hunter's Sacred Biography.
Life of Angelio.	

PRACTICAL AND RELIGIOUS.

† Chalmers' Ast. Discourses.	Hill of Declivity, by Cheever.
Powers of the World to Come.	Rutherford's Letters.
Owen on Spiritual-mindedness.	Mystery of Godliness.
Trench on the Parables.	Dominion of Christ.
† Baxter's Saints' Rest.	Symington on the Atonement.
Lamp and Lantern. Hamilton.	Science of Religion, by Fuller.
† Midnight Harmonies. “	Bickersteth on Prayer.
Royal Preacher. “	Kingsbury on the Sabbath.
Great Teacher. Harris.	Romanism not Christianity.
Undesigned Coincidences. Blunt.	History of the Martyrs.

PROMISCUOUS.

† Home Influence.	Rev. J. Anderson's Ladies of the Cove-
Woman's Friendship.	nant.
Young Lady's Own Book.	Life and its Aims.
Noble Deeds of Women.	Florence Egerton.
† Religion of Geology.	Woman's Influence.
Krummacher's Parables.	Dr. Durbin's Travels.
Library of Entertaining Knowledge;	Dr. Olin's Travels.
pub. by Soc. for Diffusing Know-	Travels in Central America.
ledge: 43 vols., 12mo.; London. \$27.	“ “ Petrea and the Holy Land.
History of the Condition of Woman.	

REFERENCE BOOKS.

Kitto's Encyclopædia.	Fine Arts. By Ripley and Taylor.
Anthon's Classical Dictionary.	\$2 00.
Buck's Theological Dictionary. (2 vols.)	Ancient and Modern Atlas.
Webster's Quarto Dictionary, unabridged.	World's Progress.
Henry's Commentaries.	Penny Encyclopædia of Society for
Cruden's “	Diffusion of Useful Knowledge.
Scripture Geography. By Smiley.	Cabinet Gazetteer.
Encyclopædia of Literature and the	Jahn's Archeology.